

# The Converted Catholic

EDITED BY REV. JAMES A. O'CONNOR

"When thou art converted, strengthen thy brethren."—Luke XXII: 32

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Vol. XXVIII

JULY, 1911

No. 7

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## EDITORIAL NOTES

**Y**E shall know the truth, and the truth shall make you free," said our Lord to the Jews who would not believe that He was the Messiah. We have the truth, said they, and we are free; "we are Abraham's seed, and were never in bondage to any man." They thought the formal acceptance of the oracles of God would be accounted unto them for righteousness. The Apostle Paul most earnestly desired the salvation of his own people—he was "a Pharisee of the Pharisees," he declared—but, said he, "they have a zeal of God, yet not according to knowledge." So their protestations of possessing the truth were in vain. Because they would not believe in the Son of God as the Promised Messiah who had come to save sinners, He told them that their descent from Father Abraham would avail them nothing. They believed in God with the intellect, but their faith had not entered the heart to make them new creatures; therefore, the Son of God, who came to save sinners, passed them by. In like manner the Roman Catholic faith does not lead to Godliness.

"With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The Lord Jesus must be acknowledged in testimony, and He must be obeyed with the service of the heart. "Faith without works is dead," and every believer will find true happiness in being a co-worker with Christ in the salvation of souls. Help others to know Him, to come to Him as the only Saviour, and serve Him with heart and hand, and great will be the reward. Ye shall be His disciples, and shall inherit the kingdom prepared for you.

**CHRIST'S MISSION SERVICES**

**G**OOD congregations were present at all the services during the month of June. As usual many Catholics attended and occasionally one would make his presence felt by ejaculations of dissent from what Pastor O'Connor said. This was the case on Sunday, June 18, when he referred to the glorification of Cardinal Gibbons by the leading politicians of the country at the Baltimore Jubilee of the "Prince of the Church." A young man who hastily left the chapel will surely come again, as this is generally the case with all Catholics who at first show displeasure at what the speakers say at these services concerning the Roman Catholic Church and its teachings. The truth, earnestly and courteously presented, will surely prevail over ignorance, prejudice and superstition.

One of the most interested Catholics present when Pastor O'Connor spoke on the Modernist movement and the Oaths taken by the Roman ecclesiastics was a young man who had been a member of the teaching order of the Christian Brothers, and who after several interviews with the pastor, declared his intention to leave the Roman Catholic Church and become a member of an evangelical Church. He had attended the meetings several times this year, and had carefully considered what had been said. Thus the Holy Spirit opened his mind to the truth.

When the Rev. Dr. Eaton, of Mexico, and Mr. Ranken, of South America, were the speakers at the services, there were many Spanish speaking persons present, and the number of such friends was largely increased when the Rev. Eugenio Hernando delivered the address which is published in this issue of *THE CONVERTED CATHOLIC*. The *New York Daily Press*, the *Tribune*, and other papers, had the following notice:

The Rev. Eugenio Hernando, a priest of Ponce, Porto Rico, will make an address in renunciation of the Roman Catholic faith at the services in Christ's Mission, No. 331 West 57th street, to-morrow afternoon at 3:30 o'clock. Father Hernando, who is a native of Spain, was ordained to the priesthood in Madrid in 1901. On June 20 he applied to the Rev. James

A. O'Connor for instruction in the Protestant faith, and was received in Christ's Mission. Under the Rev. Mr. O'Connor's direction he will be prepared for Protestant missionary work among the Spanish speaking people. He said: 'On June 20 I came to Christ's Mission because I had heard that Dr. O'Connor, the director of this institution, had been a Roman Catholic priest like myself, and that he would understand my present condition of doubt and difficulty.' In Ponce Father Hernando was one of six priests in charge of the Church of Our Lady of Guadalupe, and preached every Sunday besides attending to other duties of a priest. He was a member of the Order of Lazarists until a few weeks ago, when he decided to come to the United States.

The young priest made an excellent impression on the congregation both by the spiritual tone of his address and the earnestness with which it was delivered. Pastor O'Connor said he was the third Spanish priest, learned and eloquent, who had come to Christ's Mission. At the close of the meeting one of the gentlemen who has regularly attended the services, Mr. Hull, said he was confident that God would raise up friends for this young priest to be prepared for Protestant missionary work in Spain, where there were so few preachers of the Gospel. It would be a fine and fitting offset to the war with Spain which our country had to undertake for the liberation of Cuba thirteen years ago, to send this converted priest, Hernando, to his native country as the messenger of the Prince of Peace from the Christians of the United States.

Another ex-monk of the Dominican Order, Mr. Edward J. Gleason, frequently attends the services in Christ's Mission. On a recent Sunday when the chapel was completely filled, Pastor O'Connor noticed Mr. Gleason sitting with another converted Catholic gentleman in the seats near the door, and before the service began he invited Mr. Gleason to come to the front seats and speak at the testimony meeting at the close of the service. But though Mr. Gleason is as rotund and fine looking as a lord abbot, he shrinks from giving his testimony as a converted Catholic. Many of the Mission converts when testifying boldly refer to their former connection with the Roman Church.



*Sto J. A. O'Connor's Mission.*  
*Rev. Eugenio Hernandez*  
*Padre de la Congregación de la Mision.*  
*Nat. 1877; ord. nat. Matriti. 1901.*

**A CONVERTED SPANISH PRIEST**

FATHER HERNANDO'S ADDRESS IN CHRIST'S MISSION

My dear Friends:—I am pleased to be here to-day. I was a stranger when I came to New York last month. But since I arrived I have found Christian friends, and so I am not now a stranger. "How unsearchable are His judgments and His ways past finding out." Thus speaks the Apostle Paul in his Epistle to the Romans. And I take these words to illustrate my position. Now as I look back over the years of my life I believe God was directing my course, and I am certain He has brought me here to Christ's Mission. And now I hope you will excuse my imperfect English. I expect it will be better by and by, for I mean to study hard and to learn accurately the American language and the religion of the Bible.

This occasion is one of great importance to me. On June 20 I came here to Christ's Mission because I had heard that Dr. O'Connor, the director of this institution, had been a Roman Catholic priest like myself, and that he would sympathize with me in my present condition of doubt and difficulty. I left Ponce, Porto Rico, where I had been one of six priests in charge of the Church of Our Lady of Guadalupe. Though a young man, I was called upon to preach in the church every Sunday, besides attending to all other duties of a priest.

I am a native of Spain, and was ordained a priest of the Roman Catholic Church by the Archbishop of Madrid, Don Joseph Maria de Cos, in 1901. For two years I was a professor in the College of Andajur, Andalusia, and then I was appointed a professor in the Seminary of Teneriffe, in the Canary Islands, where I taught rhetoric and Latin for four years.

In October, 1907, I was called to Porto Rico as a missionary preacher, and one of the pastors of the Roman Catholic Church, which is in charge of the Lazarists, or the Congregation of the Mission. I was a member of that Order until a few weeks ago, when I determined to come to the United States and be a free man.

I had applied to the Superior General of the Order in Paris, France, for permission to leave the Lazarists, but he refused

to grant my request in the following letter, of which this is a translation:

Congregation de la Mission, dite des  
Lazaristes, fondee par

S. Vincent de Paul.

Paris, 9th March, 1911.

Sir and dear Brother:

The grace of our Lord be always with you!

Your petition excites my admiration and commiseration. You wish to leave the Congregation which educated you and made you a missionary; but you are bound by perpetual vows to the Society and to God.

This idea of yours seems to proceed not from a good, but from a bad spirit; therefore I pity you, for you do not see the insidious wiles of the devil, and I am afraid that the devil will prevail by his wickedness.

I have received excellent reports about you from the Superior in Ponce, which are now before me. Therefore, dearest son, strengthen your heart and be faithful unto death.

I do not find any cause to grant you permission to leave, but there are many reasons for keeping you in the family of S. Vincent de Paul.

I remain yours in Christ Jesus.

A. FIAT, Superior General.

I did not write again from Ponce, but came directly to New York. When I reached San Juan to take the steamer I procured a suit of secular clothing, and when I landed in New York I threw away my ecclesiastical garments, which I shall not resume again. I had no acquaintances in New York, but I trusted in the good providence of God to direct me. Surely it was providential that at the moment of landing from the steamer I perceived on the dock a gentleman whom I had known in Ponce. He was in business in Porto Rico, but had come to New York two years ago. This friend took me to see a learned man who was his teacher, and that gentleman immediately brought me to Christ's Mission, where the Rev. James A. O'Connor received me and told me to be of good courage. Since the first day I came to this institution Dr. O'Connor has

given me instruction in the evangelical faith. Daily we have the Bible in our hands, and now I perceive wherein the doctrines of the Roman Catholic Church are erroneous in contrast with the clear teaching of the Word of God.

On this occasion I need not specify what these doctrines are—the commandments and traditions of men—and which I reject in the light of the Divine revelation. While I was a boy I believed what I had been taught in the Roman theology. Now I think for myself, and I see the great difference between the claims of the Vatican and the revealed truths of the Bible.

Still, I am only on the threshold of the divine revelation. I hope by study, meditation and prayer to enter more fully into the comprehension of the spiritual life. As I have learned from Pastor O'Connor, I perceive that the Christian religion means union with God through Christ, and that this union is accomplished by a full and perfect faith in Christ as the only Mediator between God and man, the only High Priest who has offered Himself as the sacrifice for the transgressions of mankind, and the Saviour of all who believe on Him and by repentance and faith manifest their desire to be His followers.

It is my hope that I can prepare for missionary work among the Spanish-speaking people as an evangelist. I was a missionary priest in the Roman Catholic Church, but my labors did not bring me peace of soul, nor were the people benefited by my ministry. Now I want to learn the truth of God as revealed in the Bible and preach it to the people. I was esteemed as a preacher of the doctrines of the Vatican. Please pray for me that I may be useful as a preacher of the true religion of Christ, that religion which all Protestant Christians accept as the truth of God. The Catholic nations, even my own Spain, are breaking away from the Roman Catholic Church, and they do not know the true God and Jesus Christ, whom He hath sent to be the Saviour of all.

As I had informed the local Superior in Ponce of my departure last month, so I wrote to the Superior General in Paris of my arrival in New York, and received the following reply :

Congregation de la Mission, dite de  
Lazaristes, fondée par

S. Vincent de Paul.

Paris, June 1, 1911.

Dear Sir and Brother:—The grace of our Lord Jesus Christ be with you!

I cannot but deplore the determination that you have come to after the letter which I wrote on the 9th of March.

Your conduct would be incomprehensible if St. Vincent had not declared that it is very difficult for those who have once gone out from us to come back again and be established in the community life.

But why did you not think that in acting in such a manner you placed yourself in the condition of being "irregular," according to the canonical law?

Under these circumstances I cannot grant you what you ask until you send me a guarantee that you have been accepted by some Bishop in his diocese. You must present yourself to the Archbishop of New York as soon as possible.

The Lord keep you in the love of Jesus and Mary Immaculate.

A. FIAT, Superior General.

I did not present myself to Archbishop Farley or any other Bishop, but God directed my steps to Christ's Mission, and here I am under the direction of Dr. O'Connor to learn how to work for God and humanity.

I have only pity for the people in the Roman Catholic Church. They are deluded, as I was. With God's blessing we shall help them to be free from the superstitions of Rome and become Christians in reality.

There is one sentence in the letter of the Superior General to which I wish to refer. He says his Society educated me and made me a missionary. That is true in one sense, but not a good sense. I was only 15 years of age when the Lazarist Fathers induced me to leave my home to join their Society. A boy of that age cannot be a good judge of the conditions of life that lead to happiness. But I gave my young life and all my service to the Lazarist Order for 18 years and received no adequate return. The education I re-



ceived in theology, philosophy, etc., was no good for the practical affairs of life. But I have no quarrel with my former associates and do not desire any. I am so glad and happy to be free that I wish to love even my enemies, if I have any.

Now I will tell you what I do believe. I will read to you some passages from the New Testament: John iii: 16-17; Matth. xi: 28-29; and what the Apostle Paul said in Acts xiii: 38-39, Acts xvi: 30 and Romans v.

That is my faith, but it will be said, Did you not believe all that as a Roman Catholic and a priest? Yes, in a general sense; but I had to believe more than what is contained in the Scriptures. For example, the Infallibility of the Pope, Indulgences, Purgatory, Transubstantiation, etc.—dogmas which have far greater influence in the Church and with the people than the teachings of the Bible.

And now as I have left behind me all the superstitions of the Roman Church, I hope you will pray for me that I may grow in grace and in the knowledge of God. Amen.

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### Learned Converted Catholic Priests

The article on "The Religious Future of America" is part of a discourse delivered in Lafayette Presbyterian Church, New Orleans, on Sunday, June 18, 1911, by Dr. Juan Orts Y Gonzales, and substantially published in the New Orleans *Picayune* and *Times-Democrat* of June 19, 1911. Dr. Orts was for many years a Roman Catholic priest and a Franciscan friar in Spain. On August 1, 1909, he united with the Lafayette Presbyterian Church and has since been pursuing his studies at Union Theological Seminary, Richmond, Va., with a view to returning to Spain as a missionary. This summer he is a missionary worker among the Mexicans in Texas.

It was a pleasure to read in the New York *Observer*, June 22, the following appreciative notice of this learned man, under the heading, "What Rome Taught One Monk":

The Rev. Juan Orts Gonzalez, formerly a Franciscan monk in Spain, and a Professor in Catholic Colleges, has published, through the Presbyterian Committee of Publication of Rich-

mond, Va., three admirable booklets entitled "Why I Am a Protestant," "Americanism, Romanism and Protestantism," and "Do Roman Catholics Need the Gospel?" in which he sets forth without passion the defects of the Papal Church, while recognizing that there are some good though deluded people in it. Mr. Gonzalez says:

"As a Roman Catholic theologian I was compelled to believe not only that the heathen Orthodox Greek and Protestant are condemned and eternally lost, but also that every Roman Catholic who does not fulfill the many requirements and precepts of the Roman Church is in probable and even sure peril of being eternally lost. Also as an apostolic Roman missionary and as a former confessor of low, middle and noble classes of Catholics, I realized that more than 80 per cent. of the Roman Catholics do not fulfill regularly the most fundamental commandments of their Church. Taking, for instance, as a basis, one of the most important precepts, auricular confession—that is, the duty of confessing every sin to a priest once each year—I found that less than 4 per cent. of the French people go regularly to the confessional, that no more than 8 per cent. of Spaniards observe auricular confession, and that only about 12 per cent. of the Italians accomplish a practice so indispensable to salvation, according to Rome."

It is evident to any one who has looked behind the scenes that the so-called unity of Rome, which is mechanical and imperfect, is really less than the spiritual unity of Protestantism, and that, as Mr. Gonzalez intimates, when the bad or indifferent Catholics are eliminated those who obey the Roman prescriptions are comparatively few in number.

The young Spanish priest, Eugenio Hernando, who came to Christ's Mission from Porto Rico last month, will also be prepared for evangelistic work in Spain. Like Dr. Gonzalez, he is learned and eloquent. Such men will do a great work in Spain, where there is now perfect religious freedom. We hope our readers will pray for these men, and that God will raise up friends in America for the evangelization of Spain who will send to that country messengers of the Prince of Peace.

The Rev. Manuel Ferrando, the first Spanish priest to come to Christ's Mission, in 1895, has been a most successful Protestant missionary worker in Penuelas, Porto Rico, since 1898. As Penuelas is a suburb of Ponce, Father Hernando heard much of Pastor Ferrando's work.

## THE RELIGIOUS FUTURE OF AMERICA

BY THE REV. JUAN ORTOS Y GONZALES, NEW ORLEANS, LA.

THE United States of America seems at first glance to a foreigner to be a materialistic nation which stands merely for material affairs, material business, material improvements and material comfort. The foreigner sees so many material enterprises, he hears the American people speaking so constantly about business and money, that he is apt to conclude that nothing impresses public opinion in America but money, and that nothing awakes the American mind but business. When I came to America, and after my first introduction to English, I was deeply impressed to see a religious inscription stamped upon your silver and gold coin, viz., "In God We Trust." An American citizen laughed at my surprise and said, "There is a word misspelled in the inscription. Instead of being 'In God We Trust' it should be, 'In Gold We Trust,' because the only God the Americans really worship is gold."

But my friend was wrong. Ideals, great ideals, touch, move and guide North America more than business and money. And among such great ideals religion has a large and prominent place. Not long ago a German writer, after a thorough examination of American institutions, customs and literature, proclaimed emphatically, "The North American people are the most religious people on the face of the earth." And every one well acquainted with American religious enterprises, both at home and abroad, requiring millions of money and the highest grade of manhood and womanhood, knows that this German writer is correct and also that religion in America is not in decay.

I will not, therefore, discuss whether North America will, or will not, remain religious in the future. I take it for granted, and to me it is unquestionable, that the United States will continue religious. But what religion will predominate in the future? Will America remain largely Protestant, as in the past, or will she become Catholic? Were we to give our answer to this question from the Roman Catholic standpoint,

we would say that America will become Roman Catholic, and that very soon.

Let us first hear our Roman Catholic friends:

Less than one year ago a famous English priest, Rev. Bernard Vaughan, addressed the Roman Catholic "Eucharistic Congress" in Canada, and in the presence of the Papal delegate, several cardinals, hundreds of archbishops and bishops, and thousands of priests and hundreds of thousands of prominent American Catholics, said, "Protestantism is passing away, and if there is any hope for America to be Christian such hope belongs to the Roman Catholic Church." A slight perusal of daily, weekly, and monthly Roman Catholic literature, a mere glance at the official text books used in their parochial schools, colleges, academies and universities will convince any one that Catholics speak of the disintegration and disappearance of Protestantism as a plain fact already accomplished, or, at least, as an event that will take place in the very near future. Even a prelate so prominent, so liberal, and so enlightened an American as the archbishop of St. Paul, Rev. John Ireland, is reported as having said, "Protestantism as a doctrinal system is in hopeless dissolution, therefore, if America is to remain Christian, she must become Catholic."

Now, certainly, when you compare Protestant organization with Roman Catholic organization, you feel almost bound, humanly speaking, to believe that all chances are in favor of Catholics. Protestantism appears at the first glance to a superficial examiner like an army without a general; as a set of countless religions of conflicting creeds, of discordant methods of worship, of quarrelsome societies. I say to the superficial examiner, because, to the careful one who has a fair inside knowledge of both Romanism and Protestantism, it is well known that Protestants enjoy a much closer union, better doctrinal harmony and much truer spiritual communion among themselves than the 230 different Roman Catholic religious orders or denominations with their many and conflicting doctrinal systems. Moreover, the Roman Catholic Church appears to be a powerful organization moving as an army going forward to certain and easy victory under the command of the

Pope. The Pope gives the word, and straightway cardinals, archbishops, bishops, priests and friars, nuns and laymen, fulfil a well-arranged and calculated plan. The Pope commands and churches, schools, teachers, confessors, preachers, representatives, senators, supreme judges, Knights of Columbus, and all Catholics hasten to obey and enforce his commands.

When I say we compare the apparent lack of organization among the Protestants with the powerful Roman Catholic machine, we do not see any chance for the Protestants. All chances seem to be in favor of the Catholics. But what do the real facts say? Do they encourage Roman Catholic expectations and predictions?

First of all, taking into account Roman Catholic statistics and comparing them with government statistics in the matter of immigration, we are authorized to state that the Roman Catholic Church in America instead of advancing is a tremendous failure. According to official Roman Catholic statistics, there are in the United States between 17,000,000 and 18,000,000 of Catholics. But the official figures of the United States census rate the Catholics as numbering only between thirteen and fourteen millions. According to the immigration received, had the Romanists held their own without counting their natural gains among their American followers, there should now be more than 25,000,000 of Catholics in the United States.

Let us illustrate this point, considering conditions in New York State, where undoubtedly Catholic influence is stronger than in any other State of the Union, and where Catholic forces are better qualified and equipped to handle Catholic immigration and retain it for the Roman Church. Of the 9,000,000 of foreigners received into New York in the last ten years, more than 1,500,000, which were Catholics, remained in that State. How many Catholics, therefore, do you suppose are in that commonwealth, since through immigration alone 1,500,000 were received? Well they number less than 1,300,000. Therefore, instead of enjoying a net gain, the Catholics of New York have suffered a loss of more than 200,000 members, taking only immigration into consideration. I am not sur-

prised, therefore, that good American authorities, both Protestant and Catholic, number the Roman Catholic losses as exceeding 20,000,000 during the last 30 years.

But what strikes me as the most convincing proof of the tremendous failure of the Roman Catholic Church in America is the fact that even to-day no bishop, nor archbishop, nor cardinal, is either brave enough or frank enough to explain fully to the Americans the true and real Roman doctrines concerning the power of the Pope and his Church in connection with civic functionaries and officers of the Nation.

How many Catholics in America believe the Pope has the power to depose presidents and kings? How many American Catholics believe that for a Catholic to vote for a Protestant against a Catholic is to commit mortal sin? How many native Catholics believe it to be a mortal sin to send their children to the public schools, etc.?

But, it may be asked, when will American Catholics become acquainted with the real doctrines of the Church of Rome? My response is that this will happen very soon, and that Catholics themselves will make the disclosure.

There are here, as everywhere, two parties among the Catholics—the liberal and the narrow. Until last year the narrow party could do nothing, because the American Catholic Church was a missionary church. But now it has been regularized. From this time forward the narrow party will press on, demanding the fulfillment of all claims and rights, since the American Church has become a regular and canonical Church, which stands on the same footing as the Church of Spain, or of Italy, etc. Already some bishops have begun by forbidding, as a mortal sin, to send children to the public schools when there are parochial schools at hand. The liberal party will resent such attacks on American ideals and institutions. Then a split will follow. In their quarrel they will expose their Church. The result of such an exposure will be the complete discrediting of the Roman Catholic Church in America, even as it has happened in Spain and France where, more than the propaganda of unbelief, it was the liberal Catholic party

that rooted out the Roman Catholic influence as incompatible with present civilization and progress.

In the meantime let us not forget that we are in America, the country of tolerance, religious freedom and fair play. Let us invite the Catholic people to hear the truth and pray for them and be ready to embrace them as brothers when they will come to the knowledge of the truth of God. Above all, let us hold fast to the Bible and proclaim everywhere its blessed truth.

### **Bishop Hodur's Good Work**

A visit from Bishop Hodur of the Independent Polish National Church, Scranton, Pa., was one of the pleasing incidents in the work of Christ's Mission recently. The *New York Tribune*, May 29, under the heading, "To Hold Meetings in Polish," said:

The Rev. James A. O'Connor, of Christ's Mission, at No. 331 West 57th street, announced yesterday afternoon that religious meetings in the Polish language would start within the next few weeks. No definite place for the meetings has been decided on, but they are likely to be held somewhere on the lower West Side.

It would be home missionary work of the best kind to provide a meeting place, such as the lecture room of some Protestant church, for these Independent Polish Catholics.

Bishop Hodur, who was accompanied by one of his priests and the editor of a Polish paper, was assured that Christ's Mission would heartily coöperate in the inauguration of a work among the Poles in this city, and that other Protestant ministers would show their sympathy with every effort for the enlightenment of his people.

Bishop Hodur is a man of ability, who has the respect and confidence of the Christian churches and citizens of Scranton. Last month when the Jesuits came into one of his parishes in Scranton to annoy his people, the Bishop held an open air meeting, and fourteen Roman Catholics who caused a disturbance were arrested by the police and fined ten dollars each in court the next day. The Scranton papers of June 12 and 13 had full reports of the proceedings.



### The Pope the King of the Irish

At the coronation of King George V and Queen Mary in London last month the Roman Catholics were not as demonstrative as they were when King Edward was crowned. The present King and Queen of England are said to be earnest Christians. King Edward was a man of the world, who sought to please everybody, but he was not ignorant of the conditions that exist among the Roman Catholics of Ireland. He knew what were their sentiments toward him.

In a recent issue of the *English Churchman*, one of the best religious weeklies of London, we find this item:

The Rev. Dr. J. P. Mahaffy, senior fellow of Trinity College, Dublin, has written an introduction to a book by Dr. Murray on "Revolutionary Ireland." Dr. Mahaffy ends his article with the following interesting statement about our late King: "There is still a melancholy amount of truth in a remark made to me by the late King Edward. 'My main difficulty with Ireland,' he said, 'is that the majority of the people look upon the Pope, and not me, as their King.' It is evident from this that His Majesty saw clearly where lay the root of Ireland's troubles. It has often been asserted that King Edward was in favor of Home Rule; but I do not believe that he would have been willing to give an increase of political power to those who looked upon the Pope as the real king of Ireland."

Rome rule and home rule will ruin the Irish Catholics.

AS IN IRELAND, SO IN AMERICA, THE POPE IS KING

The Italian people have deprived the Pope of his kingship. So have the French, the Portuguese. Will the Irish Catholics alone continue to be his "subjects," and as such disloyal to the English Crown? Perhaps President Taft will also learn that the Irish Catholics in the United States look upon the Pope, and not him, as their ruler. The soul is worth more than the body, and the man who has the souls of the people in his grip is a tyrant that should be deposed before the principles of liberty can be comprehended by them. When the American politicians learn how absolutely the Pope governs his "subjects," they may realize that it does not pay to fawn upon the Irish Catholic citizens who claim everything "for our race and religion."



### **Contributions for Christ's Mission Debt**

This brief note came last month: "Enclosed please find my draft for ten dollars to help in telling the story of His love."

In acknowledging the receipt we said: "My hope is that before He calls me away from here I may have no other story to tell but His love. In the meantime, while proclaiming His wonderful story, there is also work to be done for God and our country in this cause, and I hope to continue doing it in a good spirit for many years to come."

That contribution, coming with a blessing in the Name of Him after Whom the Mission is called, has been added to the Fund for the extinction of the debt on the Building. All contributions, and even subscriptions to the Magazine, will go into that Fund this season. With the kind coöperation of the friends who are interested in this work, the debt can be paid at the end of this year. With the promises already made, only \$12,000 are now required to free the Mission from all debt and relieve the workers.

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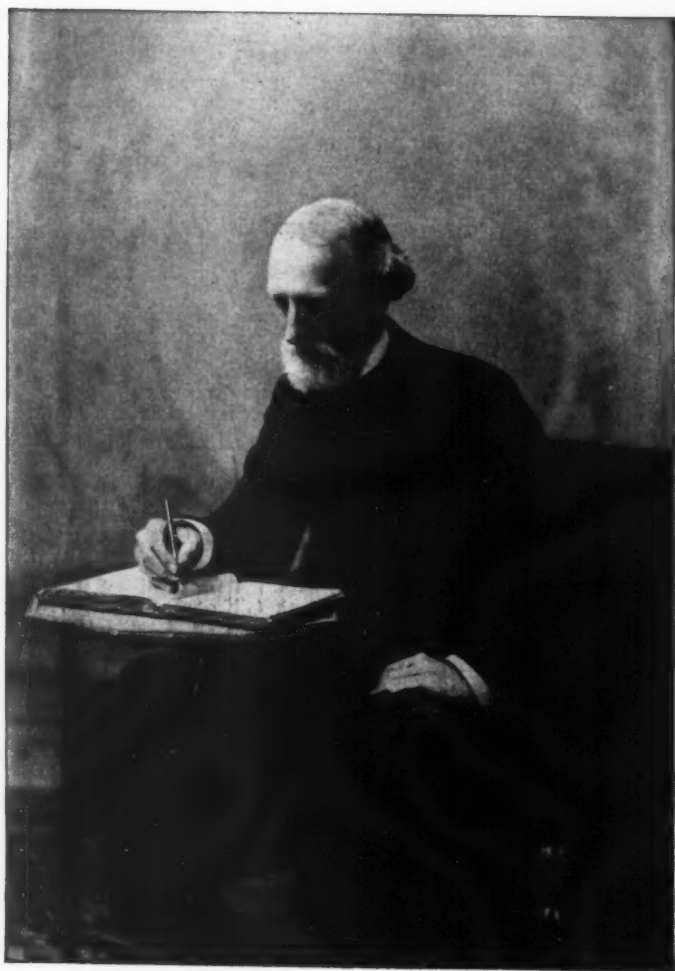
### **An Interesting Helpful Letter**

Dear Sir:—I enjoy reading THE CONVERTED CATHOLIC. I now send for another year. Enclosed is \$1.50, and a dollar extra for your good work and the Mission debt.

You mentioned in your "Letter to Gibbons" the Mass held in the Navy Yard on Memorial Day. Well, I am a Spanish War veteran myself. My camp absolutely refused to go this year, and now we are going to lose some of our members because we refused to go in a body. I wish all the Catholics would leave, because it would be much better for the camp.

A little over a year ago a young Roman Catholic girl in this house married a Protestant young man. The young girl is a devout Catholic; her uncle is a priest, her two aunts are Sister Superiors in some convents. Of course they decided to get married by a Roman Catholic priest, but somehow there was a little trouble among the girl's folks, and at the last moment the girl changed her mind and said, "Let us get a minister," so they were married by a Protestant clergyman. Well, you can imagine the feeling of her brother and sister-in-law and the rest of the folks on the girl's side. But it turned out to be a beautiful wedding; and the girl's mother was present. I must say that they lived very happily, and God has blessed them with a little son. I tell you, the girl has spunk.

W. A.



REV. ARTHUR TAPPEN PIERSON, D.D.

## A FAITHFUL MINISTER OF CHRIST

In the passing away of the Rev. Arthur Tappen Pierson, D.D., who died at his late home in Brooklyn, N. Y., on the morning of June 3, 1911, a great light has gone out from this world. Dr. Pierson was born in New York City on March 6, 1837, and was therefore 74 years of age at the time of his departure. He was graduated at Hamilton College in 1857, and at Union Theological Seminary, New York, in 1860. He served successfully churches in Binghamton and Troy, N. Y., Detroit, Mich., Indianapolis and Philadelphia. Later he gave up pastoral work and preached in Spurgeon's Tabernacle in London and all parts of Great Britain. In 1888 he became editor of *The Missionary Review of the World*, and his writings on missions and the Bible are known all over the world, and his lectures and addresses, sermons and books have been greatly blessed.

On October 12, 1910, Dr. Pierson left his Brooklyn home, with Mrs. Pierson and his daughter, Miss Anna Pierson, to make a long desired visit to the mission stations of the Orient. He was at that time in great physical weakness, but his desire to see and report on the actual conditions in Asiatic mission fields was so keen that he believed it a duty and a privilege to accept the opportunity offered for the first time in his life.

While in the Orient Dr. Pierson delivered several lectures and preached in various places. But noticing his extreme weakness, his physicians advised his immediate return to a more equable climate, and on February 1 he sailed for America by the way of the Hawaiian Islands, in company with his daughter, Mrs. Curtis, and her husband, the Rev. Frederick S. Curtis, of Korea. After two months' rest in Los Angeles, Cal., it was deemed safe and wise to bring Dr. Pierson home to Brooklyn, where he arrived on April 25, but it was not to be for long, for after six weeks he passed on to his heavenly home.

Those who knew Dr. Pierson understand something of his high ideals, his unflinching adherence to God and the truth at whatever cost, his great love for Christ and for the souls of men, and his untiring energy in study and in service. Many times before his home-going he said: "If I can only regain

strength enough to continue to work for God, I hope to be more faithful than I have ever been." He longed to recover that he might serve God; but, though he loved wife and family intensely, if he could not serve his God and men, he had no wish to linger.

The funeral services took place in the Bedford Presbyterian Church, Brooklyn, on Tuesday afternoon, June 6. The principal address was delivered by the Rev. Wilson Phraner, D.D., who had been Dr. Pierson's pastor and teacher sixty years ago. In the large gathering at the services were many prominent men of the clergy and business and social life from various parts of the country. The interment was in Greenwood Cemetery, Brooklyn.

For a quarter of a century, Dr. Pierson had been kind, sympathetic and helpful to the Editor of this Magazine and had contributed many articles to its pages. He was a brilliant preacher, a great writer and one of the foremost teachers of the eternal truths revealed in God's Word in our generation. All the children of Dr. Pierson are active in Christian work. Delavan L. Pierson is Managing Editor of *The Missionary Review of the World*, while the other son, Farran, who had been a missionary in Central America, is a physician.

On his way home from the Orient, Dr. Pierson, in conversation with his son-in-law, the Rev. Mr. Curtis, said, referring to Revelation 14:13:

"Blessed are the dead—this is the only time after Christ's resurrection that the term 'death' is applied to believers. But the further expression, *that die in the Lord*, gives a wonderful modification of the thought. They are said to 'rest from their labors' and that 'their works follow with them'—as the Greek indicates: to go as a companion. 'Labors' are here contrasted with 'works.' Labors mean toil, 'works' mean blessed activity. Rest is given from all vexatious toils, but all joyous activities go with them. I believe that if I 'die in the Lord' that I shall leave behind all vexatious trials, but all gracious activities will go with me. I have a desire to depart and be with Christ, but I also have a desire to abide in the flesh because of the needs I see for work in God's Kingdom."

## THE GOSPEL FOR SOUTH AMERICA\*

South America is not a country, but a vast continent, containing eleven different countries under republican form of government. The largest and most populous of these is the Republic of Brazil, inside the borders of which may be placed the whole of the United States, together with the German Empire. One of its rivers, the Amazon, runs over a course stretching across the republic, 600 miles longer than the voyage between New York and England.

South America to-day offers a field for missions of the first importance, yet receives but a very small share of the missionary effort of the Christian Church—in strong contrast to which is the attention the continent now receives from the whole commercial world. A visitor to the splendid harbor of Rio de Janeiro would find there magnificent steamers from almost all the nations of Europe. The extensive dock system of Buenos Ayres he would find thronged with such steamers sometimes moored two and three abreast for lack of space.

The two South American republics of Brazil and Argentine have a larger volume of foreign commerce than that of China and Japan combined. In Brazil the British people have invested over 1,000,000 pounds sterling, and in the whole continent 550,000,000 pounds sterling. The income of 2,000,000 pounds which these investments bring in each month is more than the whole Christian Church has spent within the last hundred years upon the evangelization of these great southern nations.

The capitalists of Canada, Australasia and America are also finding in South America almost unlimited opportunities for industrial enterprise, and while the Eastern Coast, like the Eastern States of the United States of America, is at present more highly developed than the Western, owing to its proximity to the ports of Europe, tremendous developments may

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\*Part of an address delivered at Christ's Mission, June 25, 1911, by Mr B. W. Ranken, Director of the South American Evangelical Mission.

be looked for in all the Western republics as well when the Panama Canal brings them into equal prominence with their more fortunate neighbors on the East.

Trained men from all ranks of commerce and industry are entering South America, but the missionary force for the whole vast Republic of Brazil includes only 76 foreign pastors, evangelists or school teachers, together with 125 native pastors.

Many think that because the State Church in South America is Roman Catholic, that therefore the people are semi-Christianized. This is an entirely erroneous idea, because, while Roman Catholicism in North America lives beside an open Bible and an Evangelical Church and in a land governed by truly righteous Bible principles, South America has never enjoyed these privileges. The Bible has been a prohibited book for over 400 years, the Protestant versions being until within recent years burned publicly in the open squares. Now, however, this ceremony takes place periodically, with great pomp and show, within the various cathedrals.

Thus Rome works to keep the people in ignorance of God's Holy Book, burning the one version, saying it is false, and selling her own copies at prohibitive prices, the cheapest being sold at prices entirely beyond the people's reach. So the people are more easily led captive by the priests, who extort fabulous sums of money by means of miracle-working images and the many Church festivals. South American Romanism is not a Christian religion because she burns God's Word and has filled the land with idols. She is rather actively anti-Christian, as any true follower of the Lord Jesus will find if he goes to that continent and seeks to preach "salvation through the Atoning Blood of Jesus." Active persecution will assuredly follow.

Not only are the fruits of Rome found in a closed Bible and gross idolatry, but also in the licentious lives of priests and people, due to the easy pardoning of sins and indulgences and dispensations. Ezekiel xxxiv is a true picture of the state of these "other sheep" of South America, whose shepherds have fed themselves. People say that China and Japan are Pagan, but truly South American Romanism has brought that

continent as low as regards common morality as the Paganism of the former.

Then education, which always follows in the track of the true Gospel, is in a deplorable state. Only three per cent. of the population in Brazil attend school, while Pagan Japan has twelve per cent. in school, and the United States of America eighteen per cent.

Spiritually there exists a great emergency in South America to-day, and from south to north a transition stage is evident. The very infidelity which the corruptions, avarice and tyranny of Rome inevitably create is sapping her foundations on every hand, and the men in their thousands upon thousands, and women in their hundreds, are turning away, disgusted from what they once thought was Christianity, and to-day are swelling the ranks of aggressive atheism, materialism and spiritism. From their past experience they are instinctively opposed to anything which bears the name of Christ, for the Christ of the Bible they have never known, only the Christ of the priests. Thus, in their present condition they are harder to reach with the Gospel than they were when in the gross idolatry of Rome.

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### Spain Ready for the Gospel

By recent enactments by Premier Canelejas and the Cortes, duly authorized and signed by King Alfonso, full religious liberty is now assured in Spain. A wealthy Spaniard, when asked why even "good" Catholics were anti-clerical, said:

"Because we love liberty. We wish to emancipate ourselves forever from clerical tutelage, espionage, dictation, from everything of the sort that for centuries has numbed and stupefied us. We—and I consider myself as much one of the masses as any peasant, even though I am a university graduate and property owner—are no longer inclined to bow down before the encyclicals and the pastorals, nor are we to be influenced by conditions in other countries where religion handcuffs the State to the Vatican. No—last Sunday we swore upon our honor as Spaniards. And what we have sworn we shall do. It may take time, but we shall do it. *We feel that unless others than Catholics are allowed their own forms of worship, we ourselves are not free.* It is freedom we want. Religion is only the excuse. Liberty is the real desire."



IN A TRAPPIST MONASTERY—A PRIEST'S  
DIARY

## II

THE guest-master has given me another room in the Bowery. It has an eastern aspect and looks out on the fields and woods. Brother Paul ordered me in a gruff and surly voice to carry my bed into the new room. I felt like punching him, but then he is a weakened old man. He is a lay brother, or "brownie," with the sharp fire of a hot Irish temper still snapping in his eyes. Humbly I take up my bed and walk down the long, evil corridor to my new quarters. Except for the improved outlook, this room is no better than the one I left. The prospect from my window invites my admiration. Away in the distant background is a line of hills, with here and there a knoll of higher elevation; a valley threads its way to the south; closer a medley of copse and field, valleys, barrenness, canyons, ravines, cultivated fields, orchards, vineyards; and then, under my window, a disreputable poultry yard, flanked by stables and out offices. The smell of cookery offends my nostrils. I must be over the kitchen.

The monastery, I am told, owns 2,000 acres of land, of which 600 acres are under cultivation. With a working force of from seventy to ninety men, it is needless to state that this great countryside farm is well tilled. Everything that goes on our table, if you except the chicory, tea, sugar and simple condiments, is produced right here on the farm. The monks grind their own wheat and corn in their own grist mills. The profit they are thus enabled to make yearly out of their "clergymen boarders" is very considerable. Enough surely to justify better service, better quarters, better food. The meals are thrown on the table—eat it or leave it. The table outfit itself is incomplete; desserts and entrees must be eaten from plates already used for soups; a dessert spoon is unknown; in a word, the crudest conditions prevail. Yet the prices are hotel prices, and no mercy is shown to the delinquent who is backward in his monthly board bill. He is soon told to quit. No hotel-keeper out in the wicked world can be more prompt in present-



ing a bill or more exacting in its payment. The Trappists do not understand the word where it means hospitality. Theirs is a service

"prompt but cold,  
A loveless service, bought and sold."

Perhaps I am wronging the monks in this sweeping assertion. This callousness or indifference to the claims of strict justice is due, I am informed, to the business instincts of the Abbot. He is an Alsatian, having little regard for the opinions or wishes of others. Accustomed, through the privileges of his position, to maltreat and abuse his own subjects, who welcome such ill-treatment as a shorter road to heaven, he is quite willing to make a fair profit out of the penitential spirit of his clergymen boarders. Are they not here to do penance? Give them, then, suitable opportunities for self-denial, but in the meanwhile charge them full prices for the services they do not receive. There is no one to interfere. If some are foolhardy enough to complain to their bishops, the chances are that the latter will only reproach them with their love of worldly comforts. "I did not send you to a paradise," one bishop wrote back to a complaining subject. An archbishop who figures strongly in the public prints and who is held up as the very embodiment of the American spirit, once wrote to one of his priests confined here: "I am glad to hear it is so bad; sorry it is not worse."

With this indifference of the authorities in the background, who pay the bills, small fault can be found with the business acumen that trades on the defencelessness of the victims. It is not Christian, of course, but it is profitable; and religion has its grafters as well as the business world. Daddy Dan says that the monk who throws the food to us is "next to the missing link in point of intelligence."

Gethsemane lies in a valley surrounded by a rim of mountains; it is the bottom of a saucer, the crater of some extinct monster volcano. In this sunken plateau are swamps and marshes which emit miasmatic vapors after sundown. The climate is, therefore, damp, oppressive and malarial.

One blessing I possess here—I can cultivate a habit of quiet

and delicious observation with regard to daily occurrences. At first I found it difficult to sit down and write; the light is poor even in daytime, and the surroundings cannot be called inspiring. Still Euripides composed his tragedies in the terrible cave of Salamis, and the secrets of the horrid Sybil were first whispered in the cavern at Canna.

The monks, going to their work and returning from it, walk in Indian file. It is amusing to watch these priests in their blue serge blouses and old straw hats whetting and washing their long knives; a function which they perform twice a day at the pump under my window.

The boarders here are cosmopolitan—Irish, German, Italian, Canadian, French—and of varying degrees of ecclesiastical dignity, from a vicar-general down to Carmelite monk. There are Benedictines and Passionists, Josephites and Holy Crossites; but, of course, diocesan or secular priests are in the majority. Strange to say, the religious orders, even those of the stricter rule, having monasteries and cloistral enclosures of their own, send their delinquent members here to do penance. One would think that a decent regard for the good repute of their orders would prevent the superiors of regulars from sending their subjects to such a place. They must know that thereby defects are revealed of which the world would have no cognizance were it not for their action. Unlike bishops, who usually have no facilities for adequate segregation, they have their own houses both here and in Canada, and in Europe if need be. They are without excuse then when they betray the defects and imperfections of their communities by sending their men here.

Did it happen that their subjects, these men from religious houses, were more tractable, obedient, example-giving than others, their action might be pardonable; but it is not so, as the Trappists wonderingly admit. The monkish boarders are much more troublesome, intractable and unreasonable than the seculars who have spent all their years in the world. As for observing the conveniences and small, sweet courtesies of life, the monk knows nothing of them. Selfish as a hog, he is ordinarily without breeding or manners. The unfortunate

secular who is obliged to consort with him realizes at once his own degradation in being in such company.

For the study of the psychology of degeneration no better opportunities can be had, outside an insane asylum, than in this monastery. Here are good men gone wrong, strong men temporarily adrift from their moorings, weak men glorying in their debasement. Here is the sneak who curries favor with the guest-master by telling on his companions. One is reminded of that saying of St. Anthony, "It is better to dwell with a blasphemer and a tyrant than with a whisperer."

Most of these men are here through human frailty. One by one they will go out again, and one by one they will return. Looking at their sad cases one is disposed to conjecture whether there is not, after all, an element of truth in the ancient druidical doctrine of "the circle of courses." According to the predominance of virtue or vice in his disposition, man is subject to a repetition of probationary metempsychosis. After a certain number of probations his offences will be expiated, his passions subdued and the circle of felicity will receive him among its inhabitants. Death, at the round of this circle of infelicity, is the only Pagan outlook for these men.

In these halls and corridors strange traditions linger of ancient inmates who stopped at nothing short of murder. In this room once lived and prospered an enterprising cleric who conducted a successful matrimonial bureau right here in this monastery. Surely he could not have chosen a more incongruous ground for his operations. Whether it was he or another of the same ilk who persuaded a woman from a neighboring hamlet to elope with him, robbing her of her fortune when they reached Cincinnati and then deserting her, history does not say. One or the other—they are both distinct memories here. Here, at the foot of the main stairs, another met a horrible death, having fallen from the topmost landing through the well to the bottom; here is the bullet mark where another tried to shoot the guest-master, who escaped with a pair of discolored optics. Still the Father Prior is credited with the axiom, "It is better for them to be wrecked here than on the mission with all their sacerdotal powers."

(To be continued.)

## EDITOR O'CONNOR'S LETTERS TO CARDINAL GIBBONS

Ninth Series

No. 7

331 West 57th St., New York, July, 1911.

Sir:—As might be expected, you have made the most of the glorification of your jubilee by the leading politicians of this country, to which I referred in my last letter. A few days after President Taft had bestowed such fulsome praise on you he had a jubilee of his own, the twenty-fifth anniversary of his wedding, and in the *New York Tribune*, June 19, we read:

"President Taft and his brother, Horace Taft, attended services on Sunday at All Souls' Unitarian Church in the morning. Much of the day at the White House was taken up with the reception of distinguished guests, among them being Cardinal Gibbons, who remained to take luncheon with the President. For the most part of the day the members of the family were kept indoors by the rain, but this did not interfere with the gayety of the gathering."

Another despatch from Washington of the same date (June 18) said:

Confirmation at St. Paul's Catholic Church and a luncheon engagement with President Taft at the White House afterward made up an active day for Cardinal Gibbons, who came from Baltimore yesterday evening and had supper with Mgr. James F. Mackin, pastor of St. Paul's Church.

At the 7 o'clock mass this morning Cardinal Gibbons administered communion to the parishioners of St. Paul's.

At the close of the services Rev. George A. Dougherty, vice-rector of the Catholic University of America, went to St. Paul's Church and accompanied the Cardinal to the White House. There were no guests present other than Cardinal Gibbons, who lunched with President Taft and members of the President's family.

The Cardinal left for Baltimore at 3 o'clock Sunday afternoon.

President Taft has been chosen to preside over the destinies of the nation and direct the affairs of government, and all citizens are in duty bound to honor him in that position. We may

differ from the policies of government he advocates and the methods he pursues to gain his ends and strengthen his party. That is our right as citizens of a free country. It is also our right to question the propriety of bestowing special favors on those who have other ends in view than the good of the republic. No one would accuse President Taft of lacking in good taste. He is a typical American gentleman, who has borne himself not only with dignity during his occupancy of the White House, but in all the public offices he has held. But when he goes to Baltimore to lavish praises on you as the head of the Roman Catholic Church in the United States, the representative of the Pope of Rome, who is the determined opponent and bitter enemy of all free institutions, and further distinguishes you as on this occasion in Washington when he was the recipient of the good wishes of the whole nation, it is only natural that the question should be asked, What have you done that you should be thus honored? The answer is that you have endeavored with all your might to extend the influence and increase the power of the Roman Catholic Church in this country. You swore to do that when you took the Bishop's Oath, which I published last month; and President Taft would be the last man to imagine that you would be false to your oath. You have made good use of the politicians in the interests of your Church. Will they use you for the advancement of their political schemes? That is their hope, and that accounts for their slavish prostrations before you on the occasion of your jubilee. Such an exhibition of political abasement was never before witnessed in this country.

For calling attention to the growing power of "Rome in Politics" in our country, I have been made the subject of an attack in one of your papers, the *Catholic News* of this city. In its issue of June 24, 1911, that paper said in its first editorial:

We have been asked by one of our readers for an opinion of a bitterly anti-Catholic magazine, a copy of which is sent to us. The magazine is conducted by an ex-priest with a rare gift for manufacturing misrepresentations of the Catholic Church. He is wise enough to know that in his attacks on Catholicity it is always best to deal in generalities. And so,

since he takes care not to be specific, who will go to the trouble to refute his calumnies? Now and then, however, he departs from his settled policy and mentions real personages. It grieves him to know that a Catholic represents New York in the United States Senate. He assures his readers that when the Democrats obtained control of the New York Legislature, "This was the golden opportunity of the Roman Catholic hierarchy, and the word went forth from every episcopal residence and was whispered in every confessional box in the State that a man of Irish blood and Roman Catholic religion must be sent to Washington to represent the Empire State in the Senate of the United States." Every level-headed man who reads that absurd statement will not hesitate to say that the individual who wrote it is either a knave or a fool, and that the people who encourage him are no better.

The paper does not name "the bitterly anti-Catholic magazine" and thus give THE CONVERTED CATHOLIC the benefit of the advertisement, nor does it name the Editor, "the ex-priest," who, however, has "a rare gift" for telling the truth about your Church in courteous language with absolute accuracy. I am honored by such an attack, for "every level-headed man," to quote the writer, knows that what I said about the election of a United States Senator from this State was strictly correct. I quoted from the New York *Sun*, a paper always most friendly to your Church. In its issue of March 31, 1911, that great metropolitan journal, in reporting the proceedings of the Legislature at Albany, when there was a deadlock over the election, declared that the religious question involved in the nomination of William F. Sheehan was the paramount issue. After the futile efforts of three months to elect Mr. Sheehan, Lawyer Daniel F. Cohalan, of this city, the eloquent right-hand man of "Charley" Murphy, the "Boss" of Tammany Hall, went to Albany, and, though not a member of the Legislature, roundly berated the assembled lawmakers in this wise:

"We are tired of all this business. We are tired of this opposition to one of our race and religion. We have had enough of this. We have competent men, but this constant reiteration against one of our race and religion must cease. This must stop, gentlemen, and it must stop right here."

And it did stop right there, said the *Sun*. Mr. Sheehan's

name was withdrawn, and an equally devoted Roman Catholic, Judge James A. O'Gorman, was nominated and duly elected by the Democratic members. Mr. Cohalan himself was rewarded a few days later by being appointed a Supreme Court judge to fill the vacancy caused by Judge O'Gorman's election; and it was generally understood that this appointment, also of one of the Irish race and Roman Catholic religion, by Governor John A. Dix, a Protestant, was on religious rather than judicial grounds.

I think I have proved my point, Cardinal, to show how your Church is concerned in the politics of this country. The *Catholic News* that attacks me for telling the truth is published by Henry Ridder, a son of Herman Ridder, proprietor of the German paper, the *New York Staats-Zeitung*. The elder Ridder is a leading Democratic politician of the better sort, but he is a devoted Roman Catholic, though he does not love the Irish Catholics in New York for grabbing all the offices. Political leaders would like to divide the "Catholic vote" as Roosevelt did for a time when he showered offices on the Irish element. But whatever party is in power, you will be sure to advocate the claims of your Church for recognition.

At the eighteenth annual convention of the New York State Bankers' Association, which met at Manhattan Beach, June 22, sixteen hundred delegates were present when President Taft addressed the convention. "Other speakers at this great convention were: Congressman Martin W. Littleton, the Rev. Monsignor Edward W. McCarty, of Brooklyn, and Charles T. Moore." (I quote from the official report of the proceedings.) In the name of common sense, why should Monsignor McCarty be invited to address such an assembly of the leading bankers of the State of New York? There are very few Roman Catholics among the financial magnates of the country, but it had been deemed fitting and a good stroke of policy to have a priest present as a representative of religion. Why should it be a priest rather than a Protestant minister? The only reason assigned was that the politicians desired to show respect for the Roman Catholic hierarchy, who in turn might control votes that would be useful to the party managers. If



Roman Catholics will fall into line with this trading of their religion by bishops and priests for the benefit of the Church, they cannot expect the blessings of Almighty God. There will surely be a reaction among the Catholics of America from this exploitation of their spiritual interests, which will lead to a loss of faith in Roman Catholicism.

How the Catholic people who are born in this country feel about their religion being traded for political favors is a subject which I would like to see discussed. But in this torrid weather I will have pity on you and bring this letter to a close. Besides, I have no taste for politics, and would not touch the subject if I had not perceived that the influence of your Church in the politics of this country is likely to lead to serious trouble. It is not in the numerical strength of the Roman Catholic Church that the danger lies, but in its paralyzing power over our public men and the consequent substitution of expediency for the stalwart Protestant principles that have characterized our American statesmen.

Yours truly, JAMES A. O'CONNOR.

### To Our Dilatory Friends

The friends who are still in arrears for the annual subscription will receive another "reminder" in their Magazine this month. We hope they will not continue to be dilatory all summer. Their coöperation in their work is much needed, and their contributions will be lovingly appreciated.

### Form of Bequest to Christ's Mission

I give and bequeath to Christ's Mission, organized in the City of New York, according to the Laws of the State of New York, the sum of \$ ..... to be applied to the use and purposes of said Mission.

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A MONTHLY MAGAZINE

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JAMES A. O'CONNOR, PUBLISHER,

331 West 57th St., New York.

Subscription, per Year. .... One Dollar and Fifty Cents.

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Entered at the Post Office, New York, as second class matter.

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